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Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

Vol. I.]

JUNE, 1801.

[No. 12.]

*The Gospel a Doctrine according to
Godliness.*

(Continued from page 405.)

NUMBER VII.

VIII. **F**ROM the doctrine contained in the gospel, respecting Christ's second coming—the end of the world—the resurrection of the dead—the general judgment—and the eternal state, its suitableness and tendency to promote true religion may clearly appear.

According to the doctrine delivered on these heads, by Christ and his apostles, "In the end of the world, the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them who do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. The Son of man shall come in the glory of his Father, with all his angels; and then he shall reward every man according to his works. All that are in the graves shall hear his voice, and shall come forth;

they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

On the day appointed for the revelation of the righteous judgment of God, "He will render to every man according to his deeds: to them who, by patient continuance in well-doing seek for glory, and honor, and immortality, eternal life: but unto them that are contentious, and do not obey the truth but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile—in the day when God shall judge the *secrets* of men by Jesus Christ, according to the gospel." For the Lord, when he comes, "will bring to light the *hidden things* of darkness, and make manifest the *counsels of the hearts*."

The judgment will be universal, decisive and final. The Lord Jesus Christ shall judge *the quick and the dead* at his appearing and kingdom. He shall come with clouds; and *every eye* shall see him. He shall come in his glory, attended with all the holy angels, and sit

upon the throne of his glory. All nations shall be gathered before him, and placed, the righteous on his right hand, but the wicked on his left.' Then with the authority and power of the great king and supreme judge, *he* shall say to the former, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—But to the latter, with the same authority and irresistible energy, he shall say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment: but the righteous into life eternal."

The time, the manner, and the effects and consequences of Christ's second coming, are represented as being to the wicked, awful and distressing, beyond all human conception. To them, his coming will be sudden, unexpected, and with dreadful surprise and ruin, like that of a thief in the night. "For when they shall say, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.—The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.—The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up." Even their bodies, though dead and buried, or immersed in the ocean, ever so many ages, shall appear with their souls before the omniscient and righteous Judge. The dead, small

and great, shall stand before God. The books shall be opened, and the dead shall be judged out of those things which are written in the books, according to their works. The sea shall give up the dead which were in it; and death and hell shall deliver up the dead which were in them. And every one who is not found written in the book of life, shall be cast into the lake of fire. Yea, all the finally wicked, impenitent and ungodly, shall have their part in the lake which burneth with fire and brimstone; which is the second death. But to the godly, on the other hand—to the faithful and obedient, Christ's second coming, and its attendants and consequences, are represented as joyous, happy and glorious, beyond the powers of language to describe, or of the human mind, in its present state, to conceive. When Christ, who is their life, shall appear, they also shall appear with him in glory. They shall see him as he is, and be like him. He shall change even their vile body, and fashion it like unto his own glorious body. Their bodies, when raised at his coming, shall be spiritual, incorruptible, glorious, and immortal; and the bodies of those who shall be then living on the earth, shall be instantaneously changed, and rendered in like manner spiritual and immortal. The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise. Then they who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall they ever be with the Lord. With him they shall dwell forever in the heavenly city, the magnificence, splendor and beauty, happiness

and glory of which, surpass all description—in which is the throne of God and of the Lamb, where his servants shall serve him, and see his face, and have his name in their foreheads—where there shall be no curse—where there shall be no night—where they shall need no candle, nor light of the sun; for the Lord God giveth them light: and they shall reign forever and ever.

Surely upon reading these gospel doctrines and contemplating these scriptural representations, it must be admitted, and clearly seen, by candid minds, that the gospel is admirably suited and peculiarly calculated, to restrain from sin, and to excite to the study and practice of righteousness and true holiness.

NUMBER VIII.

IX. **T**HE suitability and tendency of the gospel, to subserve the interest of true religion, and to excite to the study and practice of universal holiness, appear, with abundant evidence, from the variety and greatness of the motives, which it exhibits and presents before us.

These indeed, at least a great part of them, have been suggested under the foregoing particulars. A general view of them in this place, will, of course, be comprised in a concise repetition or recapitulation of the principal things more largely stated in the preceding numbers. I, however, conceive it may be useful, and pertinent to the general design of treating on this subject, to collect and exhibit them together, in one summary view. This will now be attempted.

From a review of the various particulars which have been stated and illustrated, it will appear, that

in the gospel are exhibited and presented before us, all the *motives* to the exercise and practice of piety and holiness, which are founded in and result from all the obligations to love and serve the living God, which crowd upon the mind, from a view of him as being inexpressibly and infinitely amiable and glorious, excellent and perfect—our Creator and constant preserver and rightful sovereign—the fountain, source and comprehension of being and all good; and therefore infinitely worthy of our supreme and constant love and service; and from all the obligation which strikes the mind, from a view of his authority as original, underived, and infinitely binding, and of the sacredness and unchanging obligation of his law; and also from a view of a great number of particular precepts and prohibitions, clothed and enforced with the authority of the great God and our Lord Jesus Christ, expressly forbidding all the variety of particular sinful lusts and passions, works and ways, which are contrary to or inconsistent with true piety and real holiness, and injoining all the variety of particular exercises and affections, works and duties, which are comprehended in true religion in all its extent.

From this review it will also appear, that the gospel exhibits all the motives to holiness and true religion, which can be derived from the most disinterested self-moving goodness and love of God and Jesus Christ, displayed in the plan and work of redemption—the love of God, in appointing and giving his only begotten Son to be the propitiation for our sins; and the love and grace of the Son, in freely undertaking and performing the arduous work, at the infinite expense of his humiliation and o-

upon the throne of his glory. All nations shall be gathered before him, and placed, the righteous on his right hand, but the wicked on his left.' Then with the authority and power of the great king and supreme judge, *he* shall say to the former, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—But to the latter, with the same authority and irresistible energy, he shall say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment: but the righteous into life eternal."

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bedience unto death, the death of the cross.

In the gospel are likewise exhibited all the motives presented to view, in the most gracious invitations, calls and offers, and great and precious promises, on the one hand; and on the other, in the most solemn warnings and reproofs, and awfully tremendous threatenings, and terrible denunciations of the eternal wrath of the living God: and all which naturally arise to view and crowd upon the mind, from a very striking and affecting representation of the solemn scenes of Christ's second coming—the end of the world—the general resurrection—the last judgment, and the eternal state of retribution. In a word, the gospel presents to view all the motives derivable from every consideration of duty and interest—all that are suited to operate on our consciences, or our hearts—our benevolence or our gratitude—our hopes, or our fears.

On the whole, may I not venture an appeal to the reason, judgment and conscience of all, who have read the preceding numbers, and retain an idea of the principal things which have been stated as witnessing, that the gospel is indeed a doctrine according to godliness—that in its whole system, it is not only consistent with true religion, but admirably well calculated to enforce and promote it—that the scriptures are indeed well suited, as means, to make men wise to salvation, through faith in Jesus Christ; and profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to all good works?

REFLECTIONS.

1. In a review of all that has

been stated and illustrated, can we avoid the conclusion—can we refrain from confessing, that the gospel bears upon it the evident marks of a divine origin—that it justly claims for its author the only true God?

The scriptures claim our belief as being a divine revelation—the word of God. In perusing them we find a very singular description of his character. They present to our view a character exceedingly different from, and inexpressibly more excellent and amiable, majestic and glorious, consistent and perfect, than was ever described or conceived by any human being, whose ideas of the Deity were not derived either directly or indirectly from this source; and proportionably better suited to promote righteousness and piety. Who then, could possibly be the author of this description, but God himself? He alone has a perfect, intuitive knowledge of himself. He alone is capable of clearly and fully describing his own character, and exhibiting before us a just view and representation of it. Therefore, when we find this actually done in a book which professes to be the word of God, whilst nothing like it, nothing anywise comparable to it, was ever effected by any human creature, not excepting the greatest philosophers and moralists, and wisest of men, who did not derive their information from the same source, can there be the least room for doubt respecting the author of this book? Is it not demonstrably and beyond all dispute, the very thing it claims to be—the word of God? Again,

Upon a careful examination of the scriptures, they are found to contain and inculcate, under the professed sanction of divine authority, a system of doctrines, institu-

tions and commands, instructions, precepts and prohibitions, counsels, warnings and admonitions, encouragements and reproofs, promises and threatenings, bearing testimony against and forbidding all unrighteousness and sin—all impiety towards God, and all injustice, unmercifulness and cruelty towards men—every thing injurious and hurtful to ourselves or others—every thing morally base and defiling—every thing opposite to or inconsistent with integrity and uprightness, justice and mercy, truth and holiness, and the most perfect benevolence and goodness; and positively requiring every just, right and benevolent exercise and affection towards God and men, with their correspondent fruits and expressions in practice; enforced by motives the most weighty and interesting, awful and alluring, that the heart of man can conceive; and accordingly calculated in a degree not to be expressed, beyond any other system ever presented to the view of mankind, to encourage, promote and enforce, and to excite to the constant study and practice of universal righteousness and true holiness. Now is it possible that men, interested, designing and wicked men, should be the inventors and authors of this system, so different from, and so inexpressibly surpassing all others, in self-consistency, purity and excellence, energy and adaptedness to its end, and so contrary and crossing to the darling lusts and passions of mankind? The supposition is too absurd to be admitted by a rational mind, not exceedingly blinded by prejudice and a very perverse disposition. It is manifestly impossible to account for the existence of this system, without acknowledging God for its author. Hence,

2. How worthy are the scriptures of our most cordial reception and grateful acknowledgment—of our admiration and esteem—of our attentive perusal and daily study! How precious should they be in our eyes, and to our hearts!—Hence,

3. How great is the folly, and how aggravated the wickedness, of disregarding and neglecting the Bible; and especially, of slighting, despising, and rejecting it as an imposture, reproaching it, and attempting to make it a subject of ridicule, and to render the scriptures generally disbelieved and rejected! If, under such light and advantages as we enjoy, any of us should conduct in this manner, or only continue to live in sin estranged from God, how can we expect to escape a distinguishingly awful punishment? Let us, therefore, take warning, before it is too late; and apply, with diligence, to the study of the holy scriptures, as being indeed the word of God. And may his grace effectually teach us, to deny ungodliness, and worldly lusts, and to live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, even our Saviour Jesus Christ: that at his coming, we may stand among those, whom he hath redeemed from all iniquity, and purified unto himself a peculiar people, zealous of good works. Amen.

On the growth of Christians.

1. **THEY**, who are made subjects of the sanctifying influences of the Holy Spirit, are likened to *new-born babes*. 1 Pet. ii. 2. "*As new-born babes desire the sincere milk of the word.*"

This is a most striking similitude to illustrate the beginning of spiritual life in the hearts of depraved men; and one which the Holy Ghost hath frequently made use of for that purpose. Our divine Saviour, who was a *perfect teacher*, who was *perfectly wise* in the choice of words to communicate truth, was the first to call the implantation of grace in the heart, a *being born again*. This similitude was adopted in the conference he had with Nicodemus, a ruler of the Jews. The Saviour very well knew what instruction this man *needed*, and with which of the Christian doctrines to open the conference he had sought, with so much pains. He began immediately with regeneration, or the necessity of a change of heart. "*Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God.*" Nicodemus, conceiving Christ had reference to the natural birth, saith unto him, *How can a man be born when he is old? Can he enter the second time into his mothers womb, and be born?*" The Saviour then explained, and gave him to understand, that he had made use of a similitude to illustrate a *spiritual and important truth*. "*That which is born of the flesh is flesh; and that which is born of the spirit is spirit.*" Thus reasoned our Saviour, while instructing this Jewish ruler. He likened those who are made subjects of the sanctifying influences of the Holy Spirit to *new-born babes*. As their natural existence began by being born into the world, and by having the breath of life breathed into them, so their spiritual life began by being regenerated by the Holy Spirit. John, in the first chapter of his gospel, describes the implantation of grace in the heart, by the similitude of

being born. "*But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*"

Keeping our eye on this similitude, we shall readily see, that men are no more active in producing *spiritual existence*, in their hearts, than they are in producing their *natural existence*. There is a time when men *begin* to have holy exercises, or *begin* to be *spiritually alive*, as much as there is a time, when they *begin* to breathe the breath of life: and before this, they are destitute of life, destitute of all holy affections—There is a variety of phrases, in scripture, which represent the implantation of grace in the heart, in the same light; phrases, which imply that when sinners are adopted into the holy family of God, they are *new-born babes*, in a *spiritual sense*.

2 After being spiritually born, men are said to *grow*. They grow as spiritual men, as well as natural men. At first, they are babes, then children, and afterwards perfect men in Christ. They are born again, to *live and grow*. The growth of Christians is declared, and abundantly testified, by many of the inspired writers. It is said in the book of Job, "*The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger.*" The wise man in his proverbs, asserts the same idea with still greater clearness. "*But the path of the just is as the shining light, that shineth more and more unto the perfect day.*" We may know there is such a thing as Christians *growing in grace* from its being so often commanded that they should grow. "*But as touching brotherly love, (said the apostle*

to the Thessalonians) ye need not that I write unto you : for ye yourselves are taught of God to love one another. And indeed ye do it towards all the brethren, which are in all Macedonia : but, we beseech you, brethren, that ye increase more and more." In the 2d epistle of Peter, we find this express command, "*But, grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ.*" When in prison, the apostle Paul used to pray for the saints, that they might grow, and be more conformed to God. "*The Lord make you to increase and abound in love one towards another, and towards all men, even as we do towards you.*" We have also examples of Christians praying for themselves, that they might be made to grow. The apostles said unto the Lord, *Increase our faith.*

The growth of Christians, therefore, is made certain not only from express declarations of scripture, but from their being commanded to grow, as a thing attainable, and from examples of prayer, in which growth in grace was the burden of the petition. And how reasonable it is, that Christians should be actually making progress in religion ! Is it becoming them always to be *babes* ? The apostle sharply reproved the Hebrews, because their growth in divine things was so slow. Heb. v. 12, 13, 14—All the real children of God are making more or less progress in divine things. Doubtless there is a great difference, as to their improvement ; owing, as may be the case, to their different advantages, or to their different degrees of faithfulness.

3. In what does their growth consist ? This is a very important inquiry ; in pursuing which we ought to make accurate distinctions.

Unless we understand in what the growth of Christians consists, we may draw very dangerous conclusions with respect to ourselves and others.

1. Do Christians grow better, in their *own apprehension* ? Do they view themselves to increase in worthiness ? No : this is very far from being the case. The more they *know* of themselves, the more they are *ashamed* of themselves. As light increases, they see more and more of their own deformity. Notwithstanding all the conviction of sin, which they were made to feel, before their hearts bowed to Christ, they afterwards learn, that their views were very faint. A few years of experience in this world of temptation and trial, after conversion, lead Christians to say of the corruption and deceitfulness of their hearts, as the queen of Sheba said of the glory of Solomon, The one half was never told us. When they are brought under severe trials—trials which are calculated to scan their hearts, they become astonished at themselves—astonished that they carry about such a load of iniquity in their breasts. Did *David* think he was growing better, and was increasing in worthiness, after he was made to see what he had been doing in the affair of Uriah ? So far was he from this, that he probably never before sunk down so low in his own esteem. What had he to say ? "*I acknowledge my transgression and my sin is ever before me.*" With his sin ever before him it is plain he could not see much worthiness in himself.—Did *Peter* think he was growing better, when he was made to reflect on his denial of his Lord ? Probably he never before experienced such shame in view of himself, and that he never before viewed himself so

unworthy. It is true these were two extraordinary instances ; but they were designed in providence to admonish Christians how little they know of their hearts. David and Peter were made to sink in their own esteem ; but they learned nothing more than all Christians are learning in a greater or less degree. The more the children of God study the scriptures, and the more they acquaint themselves with God's character—his greatness, and infinite holiness. the more sin and deformity they discover in *themselves.* What can be the reason of this ! The reason is easily assigned. They have an object with which to compare themselves. Comparing themselves with the infinite holiness of God, all their own holiness vanishes. and they appear to be nothing but sin. A sight of the glorious majesty of God, and of the holiness of his nature, has always had this effect upon Christians. Instead of making them feel *worthy,* it has caused them to feel altogether *unworthy.* With this observation the appearance of Job exactly corresponds, when he said, *I have heard of thee by the hearing of the ear : but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.* The same effect was produced on the mind of Isaiah, that eminent saint, and distinguished prophet, when the Lord made him see his glory. He expressed himself thus, *Wo is me, for I am undone, because I am a man of unclean lips : for mine eyes have seen the King, the Lord of hosts.* When Christians are led into a close meditation on the divine law, their hearts say, it is holy, just and good ; but we are carnal, sold under sin. It is clear, therefore, that the growth of Christians is not their growing better in their own apprehension.

Such an idea is contrary to scripture facts, and inconsistent with the very nature of salvation by grace.

2. Though they do not grow better in their own apprehension, is it not true that they are less guilty in the sight of the law, and less deserving of punishment ? Why should Christians be less guilty in the sight of the law ? and why less deserving of punishment ? On no ground whatever can this be admitted. To suppose this would be making their views, of their own unworthiness, unjust. The fact is, Christians, as viewed by the law, are guilty of all the sins they committed *before* their conversion, and to these are to be added all the sins they have committed *since.* This is the way to ascertain the real criminality of Christians : and this is the way to measure their desert of punishment. Admitting, therefore, that Christians sin, which is abundantly evident from scripture, and no less so from fact, it will follow, that they are continually increasing in guilt, and in desert of punishment. He, who has lived twenty years in the family and school of Christ, is more criminal in the sight of the law, and more deserving of God's holy wrath, than he was before he was regenerated ; because he has been all this time adding to the catalogue of sins. If, when in a state of impenitence he deserved to be cast off, and to experience the vengeance of a holy God, he deserves it much more *now.* The number of his sins, though a Christian, has greatly increased in twenty years. In making these observations, reference is had to *real desert,* to that which would be required at his hands, were it not for the mediation of an almighty Saviour. Reference is had likewise to that which ought to be *seen* and

felt in order to receive the pure grace which flows to sinners from the cross of Christ. It may, therefore, be said that the apostle Paul was never so criminal in the sight of the law, never so deserving of the torments of the damned, as when he closed this mortal life. The catalogue of his sins kept increasing until the day of his death. The atonement of Christ did not take away, nor lessen his *real criminality*, though it was the sole ground of his being *pardoned*. It was necessary that he should be pronounced *guilty*, in order to be a subject of *forgiveness*, and to *feel* guilty in order to have a sense of his obligation to be *thankful*, and to adore the exceeding richness of divine grace. The growth of Christians, therefore, cannot consist in their growing less criminal, as viewed by the *law*, nor in their growing less deserving of eternal punishment. While they are in this life, the opposite of this is invariably true.

3. Does not their growth consist in this, that their sins become less aggravated than those committed in former life? What can be mentioned to lessen the criminality of the sins of Christians? Have they less light than they formerly had, or than the impenitent now have? Nay; they have more. Do they violate less obligations by sinning now, than was formerly the case? Nay; they violate greater. God has done more for them, and they have also solemnly covenanted to abstain from sin. To say the least, therefore, it appears there is no ground to suppose the sins of Christians are less criminal than those of the impenitent.—Christians have been left to prevaricate, and to tell that which is false. Was the sin less aggravated than if it had been committed by

the impenitent? Nay; it was more aggravated, for in doing this Christians have resisted greater light, and broken covenant obligations. Does it appear to be a smaller thing for a Christian to trample upon the sabbath—to take God's name in vain, and to defraud, than it does for an impenitent sinner to do the same? Let the enlightened conscience judge. It must appear that the growth of Christians does not consist in their sins being *less aggravated*.

4. To observe positively—They grow in grace. This is a scripture phrase. They grow in the knowledge of our Lord and Saviour Jesus Christ. Growing in grace is perfectly consistent with the idea of their viewing themselves more and more unworthy, and more and more deserving of punishment. Christians grow, by having an increasing sense of the amazing corruption, vileness and deceitfulness of their hearts; and by possessing a corresponding spirit of self condemnation. This is very important knowledge—They grow, by having increasing views of the great and eternal God—of his holiness, his unchangeableness and his sovereignty. They grow by having an increasing sense of their own dependence and nothingness by gaining in their views of their utterly lost and undone state—by learning to reject their own righteousness, and to depend wholly on the righteousness of Jesus Christ—by living more and more by faith, and by increasing in their willingness to trust in God, in his government and righteous disposal of all things. They become more and more satisfied with the thought of leaving themselves, their families, their relatives, their nation, the church, and the world in the hands of God. They grow,

by having their views of the great scheme of redemption enlarged, by having an increasing sense of the marvellous love of Christ in dying on the cross, and by being more attached to those sacred scriptures, which reveal these truths. They grow, by sinking in their own esteem, and by feeling their constant need of the pardoning love and mercy of God. It may, therefore, be observed,—Job exhibited evidence of his growth, when he said, “I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes.”—David exhibited evidence of his growth when he said, “I acknowledge my transgression, and my sin is ever before me.” Isaiah exhibited evidence of his growth, when he said, “Wo is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the king the Lord of hosts.” Such self abasement, and self-abhorrence are exceedingly important, and are the very things which Christians need, and which constitute their growth.

In a state of nature, men are totally destitute of holiness, and totally unlike God. When regenerated, there is a *beginning* of holiness in their hearts—a beginning of a *likeness* to God, though they are *mere babes*. They are new born babes, and have that feebleness of spiritual existence, which may be represented by that feebleness of natural existence, which is seen in infants. The work of sanctification, which is carried on in their hearts, by the Holy Spirit, is what we are to understand by their growth. Though they are daily adding to the number of their sins, and though the sins they

commit are very aggravated, yet they are growing more and more into the image of God. Their relish for spiritual and divine things increases, and having a knowledge of their hearts, they grow more devoted to watchfulness and prayer.
H.

On the Misconduct of Professors.

MANKIND are naturally opposed to the doctrines, duties, and restraints of the Christian religion, and therefore are very ready to lay hold of any plausible pretext to quiet their consciences and sooth their fears in disregarding it. Among the many excuses, by which they encourage themselves in sin, and in neglect and disbelief of christianity, none perhaps has a greater influence than the imperfections and misconduct of professors of religion. It is to be lamented, that professors in general are not more careful to abstain from all appearance of evil, and in all things to adorn the doctrine of God their Saviour by a holy life and conversation—that so many at times are guilty of conduct, very unbecoming their holy profession, and that numbers walk in such a manner as to manifest, that they have not the Christian temper, but are in the gall of bitterness and the bonds of iniquity. Impenitent sinners being unfriendly to the cause and people of God, are much more careful to notice the failings than virtues of professors, are glad to find occasions against them, and will make little or no allowance for human frailties in judging of their conduct. They at once condemn them as hypocrites, if guilty of any misconduct; and often censure them *all* as hypocritical on account of the faults or hypocrisy of *some*.

On this account also the wicked frequently reproach and think lightly of religion, conclude that there is little or nothing in it, and thus make themselves easy in the neglect of it. But in a matter of such infinite consequence, let us seriously enquire, whether the misconduct or hypocrisy of professors does afford any just occasion for such conclusions and conduct.

1st. Is it any evidence against the truth or inspiration of the scriptures, that professors are guilty of misconduct, or that many of them may prove hypocrites? Certainly not. For the bible is far from holding up the idea, that all professors are real Christians, or that real Christians are free from all sin and imperfection, and will never fall into any sinful misconduct. On the contrary it plainly teaches, that there will be stony ground hearers, whose religion will endure but for a time—that many will call Christ, “Lord, Lord, and yet do not the things that he says” and that there will be tares among the wheat. And when the Lord Jesus represented his church or professors by ten virgins, he says, “Five of them were wise and five of them were foolish,” shewing, that there would be many false, hypocritical professors among the true. Yea, there was a traitor Judas among the twelve chosen disciples, and in the family of Christ.

And instead of teaching, that real Christians are free from all sin and imperfection, the scripture expressly declares, that there is not a just man upon earth, who doth good and sinneth not, that in many things they all offend, and that there is a “law in their members, warring against the law of their minds, bringing them into captivity to the law of sin, which

is in their members.” It also shews, that persons eminent for piety may be overcome by temptations, and fall into gross sins, as was the case with David, Solomon, Peter, and other ancient saints. This clearly proves, that altho’ all professors may have imperfections, and many of them be guilty of gross misconduct, or manifest themselves hypocrites; yet it affords no evidence against the truth of scripture, but rather confirms it, since this exactly corresponds with what the bible has taught us to expect. Such things in professors, who are under peculiar obligations and inducements to be holy and exemplary in all their conduct, also greatly confirms the scripture account of the great depravity and wickedness of the human heart. Nothing therefore can be more unreasonable, than to disbelieve or make light of the Bible on account of the misconduct of professors, which rather confirms than discredits its truth.

2d. Does the misconduct or hypocrisy of professors afford any just ground to reproach and condemn the scriptures or christian religion, as tho’ they countenanced such things? So far from it, that the word of God expressly forbids all sin upon pain of the divine displeasure, and commands us to be holy, as God is holy, and to be perfect, as our heavenly Father is perfect. It requires us by the most powerful motives to repent of, and forsake all sin, to abstain from all appearance of evil, to be holy, harmless, and undefiled in all our conduct—to love our neighbors as ourselves, and to do good to all as we have opportunity. It teaches, that all real christians will be greatly influenced by this holy temper—will desire and seek conformity to the divine im-

age and deliverance from all remaining sin—will carefully watch and strive against it, and will not allow themselves in any sinful practice—that ‘if we have not the spirit of Christ, we are none of his’ and that all who live in sin are of the devil, in the gall of bitterness, and in road to everlasting destruction. How unjust and absurd then to reproach or condemn the christian religion on account of the faults of its professors which it expressly condemns, or because they in many cases act contrary to its requirements? This is as irrational, as it would be to censure justice and honesty as of ill tendency; because some, who pretend to act upon these principles, are guilty of injustice and knavery. It is evident therefore, that the faults and hypocrisy of professors afford no just ground to reproach or condemn Christianity; but they strikingly manifest the great wickedness and deceitfulness of the human heart, and thus confirm the declaration of scripture, that “the heart is deceitful above all things, and desperately wicked.” The Bible is given to teach the nature and excellence of the religion of Jesus, and what it requires. From this therefore we ought to form our judgment of Christianity, and not from the conduct of those who profess it. But if we neglect the scriptures, and reproach or disbelieve the christian religion because of the misconduct of its professors; our conduct is certainly very unreasonable and inexcusable.

3d. As many are apt to excuse or justify themselves in sinful practices from the example of professors; let us enquire, does their misconduct afford others any excuse or justification in such practices? The example of professors certainly cannot turn wrong into right, sin

into holiness, or render a sinful practice less evil or criminal. Those things, which are contrary to the laws of God, are wrong and criminal, whoever may practise them. The conduct of professors is no rule for us any further than it agrees with the word of God, that infallible standard of right and wrong. “To the law, and testimony; if they walk not according to this word, it is because there is no light in them.” How unreasonable then, with the Bible that perfect rule in our hands, to excuse or justify ourselves in neglect of duty or in any sinful practice from the example of professors?

4th. Do the misconduct and hypocrisy of professors in any degree lessen the necessity and importance of religion, or the danger of impenitent sinners? Do these things render heaven less glorious, happy and desirable, or hell less wretched and dreadful? or will they lessen God’s displeasure, or disannul his threatnings against sinners? Will the company of hypocritical professors at all alleviate future misery, or will their wickedness alter the terms of salvation, and render the way to heaven more broad? We are taught in scripture, that we must give all diligence to make our calling and election sure—that we must strive (or agonize) to enter in at the strait gate—that without holiness no man can see the Lord—that strait is the gate, and narrow the way that leadeth to life, and few there be who find it—that we must repent and forsake sin, and love Christ above father, mother, wife, children, houses, lands, or any earthly object, and must deny ourselves, take up our cross, and follow him, or we cannot be his disciples—that except we are born

again, we cannot enter the kingdom of heaven—that if born of God, we shall not commit, or live in sin, and that whosoever committeth or worketh sin is of the devil. Whatever then may be the conduct of professors, it cannot disannul the solemn truths which unalterably fix terms of salvation.—Consequently it cannot render it less necessary and important for us to repent, become holy, and give all diligence to secure our salvation; neither can it lessen the danger of neglecting divine things or living in sin and impenitence. It is therefore exceedingly unreasonable and dangerous for any to make light of religion, or to encourage themselves in the neglect of it from the misconduct or hypocrisy of professors.

5th. And is it not equally unreasonable and unjust to reproach and censure professors in general, as vile and hypocritical, on account of the imperfections and wickedness of some? As already observed, it is evident from scripture, that although real Christians will not live or allow themselves in sinful practices, yet they all have remaining sin and imperfections, and may at times be overcome with temptations and fall into open sin, and that among professors there will be some hypocrites and stony ground hearers. Nothing then can be more unjust and illiberal than to censure professors in general as hypocrites on account of the misconduct of some individuals.—It is as unreasonable, as it would be to condemn all mankind as thieves and murderers, because some are of this character.

These observations clearly shew, how exceedingly irrational and unjust it is for any, on account of the misconduct or hypocrisy of some professors, to reproach and make

light of religion, encourage themselves in sin, or censure professors in general as hypocrites or enthusiasts.—Such feelings manifest a heart opposed to the truths and duties of religion, and unfriendly to the cause and people of God.—For did we love religion, we certainly should not be pleased to find occasion against it, or be disposed to revile or neglect it, because some who professed it acted contrary to what it required; but should take pleasure in its duties, let others do as they would. Neither should we be disposed to exaggerate the failings of professors, or to censure them generally as hypocritical.—On the contrary we should be grieved to see God dishonored, and his cause wounded by any of its professed friends.—If we love our country, we shall not be disposed to publish and exaggerate the failings of its professed friends, or condemn them all as traitors, because some of them may be of this character.—But we shall be grieved to see it dishonored or injured by the misconduct of any, who pretend to be its friends. These will also be our feelings towards the cause and people of God, if we are friendly. Nothing more clearly manifests a heart opposed to God and his cause, than a disposition to reproach and neglect religion, and censure professors in general on account of the unchristian conduct of some. It shews a desire to find occasion against it.

Further, it is very sinful and dangerous for any thus to revile and make light of religion, or encourage themselves in sin. It is acting directly against God, by reproaching and opposing his cause, and therefore tends to draw down his displeasure, and provoke him to give them up to blindness and stupidity. It has a most direct ten-

dency to shield against conviction, harden in sin, and lead persons securely on in the broad road to destruction. For they can never embrace religion, or flee from the wrath to come, while they indulge such a temper.—They are therefore not only opposing God, but destroying their own souls.—It becomes all such seriously to consider what they are doing, and what will be the end of their ways—Can their hearts endure, or their hands be strong in the day, when God shall come out in judgment against them, and render vengeance to his enemies? Then all, who have not obeyed the gospel of the Lord Jesus, will “be punished with everlasting destruction from the presence of the Lord.”

Again, since a number of those, who profess, and for a time appear, to have religion, prove hypocrites, or stony and thorny ground hearers, how important is it, that all should take heed, and carefully examine themselves, lest they build upon a foundation of sand? How necessary and pertinent then the caution of the apostle, “Let him that thinketh he standeth, take heed lest he fall.” And since, as our Saviour declares, many, who shall seek to enter in at the strait gate, or pay some attention to divine things, will not be able to enter in; it is manifest, that those who live in sinful practices, or are careless and negligent of divine things will certainly fall short of heaven—“For if the righteous scarcely be saved, where shall the ungodly and the sinner appear?” These considerations shew, how necessary and important it is, that we should “give all diligence to make our calling and election sure,” if we would obtain the heavenly inheritance.

Finally, since mankind are so prone to reproach and make light

of religion, and encourage themselves in sin, error, and neglect of divine things from the misconduct of professors; it is of the highest importance, that they carefully avoid all occasions of offence, “abstain from all appearance of evil, and adorn the doctrine of God their Saviour” by a holy life and conversation. These things are much insisted on in the word of God. Professors are like “a city, set on a hill, which cannot be hid.” Their conduct is critically watched by the world, many of whom will be glad to discover such sinful misconduct in them, as will justify and encourage them in sin, and give them occasion to reproach and neglect religion. For as sinners dislike the truth and duties of religion, so they wish for occasions to disbelieve, censure, and neglect it. How important then, that professors be exemplary and circumspect, since their misconduct tends to dishonor God, wound religion, give its enemies occasion to reproach it, harden sinners, and lead them down to destruction? How weighty the motives, which urge them in all things to adorn the doctrine of God their Saviour. All real Christians will feel these to be most important considerations; will have a tender concern for the honor of God, interest of religion, and good of souls, and will be careful to let their light so shine before men that others may be influenced to glorify their heavenly Father.—They will be disposed in a great measure to give up their private interest and feelings, rather than wound and dishonor the cause of Christ, and will be grieved and humbled, whenever they are sensible, that they have injured religion by any unchristian conduct. If these are not the feelings of professors, it is an evidence, that their

profession is false, and that they are yet in the gall of bitterness. "He that hath an ear, let him hear."

HE.

Peter's improvement of his fall.

JESUS CHRIST warned his disciples of their approaching trial, when he was about to be betrayed into the hands of his enemies. He declared to them that they all would be offended because of him, and would desert him when he should be apprehended. Peter was very confident that he should not forsake Christ, tho' all others might; and affirmed, with great warmth, that he was ready to go with his Lord and master into prison, and to death. "The Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted strengthen thy brethren."* Christ expressly told Peter that he would deny him thrice, before the common time of cock-crowing which was next to come. The melancholy event verified the prediction. Peter denied his Lord and master, and added prophanity to his denial.

Peter was among the first of Christ's disciples, and had that knowledge of him which flesh and blood cannot reveal. He was, like all other true believers, "kept by the power of God through faith unto salvation." He was not secured against a temporary lapse; but his faith did not finally fail. He was included in the prayer which Christ offered up for his whole elect church, recorded in 17th of John. Not one included in that prayer will perish. Christ said to this warm and rash

disciple, in particular, "I have prayed for thee, that thy faith fail not." And while he told Peter of the petition which he had presented to his Father, in his behalf, he commanded him on his recovery from his lapse, to strengthen his brethren. "*And when thou art converted strengthen thy brethren:*" i. e. "When thou hast returned from thy backsliding by repentance, labor to engage all thy brethren in the faith, to adhere steadily and firmly to my cause amidst all their temptations and trials."

Peter continued a backslider but a short time. When Christ turned and looked upon him after his third denial, consideration returned, his heart was tenderly touched and he went out and wept bitterly. His subsequent life evidenced, that he remembered the charge which he had received to strengthen his brethren. He never afterwards discovered such confidence in himself as he did a little before his master was betrayed; he became more humble and watchful, and by his exemplary life promoted the edification and comfort of his brethren.

In the history of the Acts of the Apostles, we find Peter very active and zealous in his endeavors to win souls to Christ. Tho' he was very successful in his preaching on the day of Pentecost and afterwards, he never appeared to be puffed up with pride. He was courageous in encountering difficulties and dangers, and was patient under sufferings. In these ways he confirmed the faith of his brethren, and animated them in their labors and perils.

But I conceive that Peter was instrumental in "strengthening his brethren," more especially by the Epistles which he wrote. The reader will find in them many pas-

* Luke xxii. 31, 32.

fages, which are highly adapted to encourage and strengthen the people of God, in times of temptation and trial. Let him read the Epistles of Peter with a particular view to his improvement of his fall by his strengthening his brethren. My limits will permit me to select only a few passages. 1 Epistle Chap. i. 6, 7. "Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor, and glory at the appearing of Jesus Christ." Chap. ii. 11. "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." Chap. iv. 7.—"Be ye sober, and watch unto prayer." Read also from the 12th verse of the same chapter to the end. As this passage is so long I shall not transcribe it. Chap. v. 8, 9, 10. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." In the first Chapter of the second epistle of Peter, he exhorteth his brethren, with a pressing warmth, to "give diligence to make their calling and election sure." In the beginning of the second Chapter he predicts the rise of false teachers within the pale of the visible church, "who privily shall bring in damnable heresies;—and that many shall fol-

low their pernicious ways." As an incitement to watch and pray against the snares laid by Apostates, he saith in ver. 9th, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." He begins the third and last Chapter of his second Epistle with the following words, "This second Epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance." The word *both*, in this verse, is added by the translators, and it appears to be added with propriety; because the Greek relative rendered *which*, is in the plural number, and must therefore refer to both of the Epistles which Peter wrote. He goes on to tell for what purpose he desired to stir up the pure minds of his brethren by way of remembrance, verses 2, 3, 4. "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation."

Peter proceeds to give a lively and awful description of the conflagration of the earth, and the future judgment. To adopt the language of Mr. Brown, in his Dictionary of the Holy Bible, "The conflagration of the earth, and the future judgment, are so described, that we almost see the flames ascending into the midst of heaven, feel the elements melting with fervent heat, and hear the groans of an expiring world, and the crush-

es of nature tumbling into universal ruin." After describing the day of the Lord, in which he will appear as judge, and put an end to this earth and to these material heavens, he admonishes, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." He speaketh of the scriptures being wrested by the unlearned and unstable, to their own destruction, and closes his writings with warning and counsel to his brethren, "Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness: But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now, and forever. Amen."

From the short view which has been taken of Peter's life and epistles, we may see that he improved his fall in the wisest and best manner. He was brought soon after his lapse, to remember the command of his Lord to strengthen the brethren. The warnings and counsels which he gave by the immediate direction of the Holy Ghost, have been highly instrumental of encouraging and animating the people of God down to this day, especially when they have been exercised with trials, and harrassed by temptations.

If we love God, we shall adore the riches of his wisdom and grace, in bringing good out of evil. We see one who was a real friend of Christ, and a member of his immediate family while he tabernacled in flesh, falling in a shameful manner; and we behold the backslider soon in tears, and lying low before his offended Lord. We see him humbled by the occasion of his fall,

and made more holy and watchful in his subsequent behavior. Scandalous and abominable as Peter's conduct was in the denial of Christ, he was not given up to ruin. Christ had prayed for him that his faith might not fail; and by a reproving and kind look, brought him to a renewal of godly sorrow; and made him highly instrumental in confirming the faith of others, and in engaging them to adhere with greater constancy to the rules of holy living.

None but the openly wicked, or hypocritical professors, will encourage a presumptuous hope in themselves from the momentary lapse of Peter. The real disciples of Christ will consider the case of this Apostle, as a warning to them not to trust in their own strength. "Let him that thinketh he standeth take heed lest he fall." The subjects of saving grace know that their perseverance in holiness is secured only by the promises of God. On these they rely, and give diligence to make their calling and election sure. They cannot enjoy any assurance, or peace, in a backsliding state. On the renewal of their repentance, they will find encouragement by reflecting on the case of Peter, who returned with an aching heart and with flowing tears from his backsliding, and strengthened his brethren by his holy example and his wise counsels.

BENEVOLUS.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

On men's loving darkness rather than light. John iii. 19.

—"Light is come into the world, and men loved darkness rather than light, because their deeds were evil."

BY light, as the term is here used, we are to understand *the light of divine truth*—the spiritual, holy and heavenly doctrines of the scriptures—especially of the gospel, or New-Testament Revelation.

There has ever been light in the world. God has revealed himself in his word, and has not left himself without a witness in his works. His true character was taught, and the gospel preached from the beginning. But when Christ, to whom all the shadows and types under the former dispensation pointed, became incarnate—when the sun of righteousness arose upon the world—then the light was more emphatically come. Hence Christ is called “the light of the world.” He is so in several respects; but principally in this, that he is the only medium of communication between God and man. It is by, and thro him alone that the light of divine truth is given to the world. For no one hath seen God at any time, or known any thing of him, except by some medium of revelation. But the only begotten son, who is in the bosom of the Father, he hath declared him. He hath declared, or revealed him, in the works of creation and providence; for it is he who hath made and governs all things. He hath revealed him also, in the scriptures; for they are his word, inspired and given by him. Whatever the Prophets of old taught, was by the inspiration of his Spirit. When he himself came into the world, he made still further discoveries of divine truth, in his own personal ministry, and continued his communications by his spirit, in the Apostles whom he sent forth in his name, until the canon of scripture was completed. When

Christ, therefore with respect to doctrinal knowledge, is called the light of the world, the expression is evidently figurative. The meaning is that he is the medium of light; or, that he communicates it. Strictly speaking, the *light* is the *truth* which he teaches. And this, as observed, is the sense in which we are to understand the word *light*, as used in the text. It is the light of diving truth—even all the doctrines which Christ has taught, either personally, or by his spirit, in the scriptures.

That it is to be so understood, is evident from the following verse, which represents the light respected, as a *rule*, to which the hearts and lives of men are to be compared, and by which their characters and prospects are to be decided. “For every one that doeth evil hateth the light, neither cometh to the light, *lest his deeds should be reproved.*”

The doctrines of the gospel therefore, afford a light which manifests the character of God—exhibits the evil nature and awful consequences of sin, and reproves the consciences of sinners, setting before them their guilt and danger.

This, however, is the case with no other scheme of doctrines but the *true one*.

When divine truths are disguised, or mutilated, or some essential ones discarded, the effect produced is not light but darkness—The character of God, and the state and prospects of impenitent sinners, are not clearly seen, and men are led into error and fatal security.

As the light respected in the text, is the light of divine truth, or the true system of gospel doctrines; so the darkness which natural men choose in preference to the light, is the darkness of infi-

delity, or of some false scheme of religious sentiments, pretended to be drawn from the scriptures.

There are many who reject the gospel revelation, and plunge into the darkness of total infidelity. They choose total darkness respecting the most important things of the future world, rather than accede to the system of doctrines taught in the sacred scriptures. They prefer the cold, uncomfortable doctrines, or conjectures of deism and atheism, to the bright light and animating prospects of christianity.

Having rejected the light of revelation, they are in gross darkness indeed. They can have no satisfactory knowledge with respect to those interesting and important subjects, the immortality of the soul—the resurrection of the body—and the retributions of a future state. They must be in total darkness and uncertainty in what way forgiveness of sins may be obtained; or whether the governor of the universe ever *can* consistently, or ever will, in any way, exercise mercy in the pardon of his rebellious subjects; and consequently, must at times, and especially in the near view of death, be filled with the most distressing anxiety and painful forebodings.

Again, there are others who acknowledge the divinity of the scriptures, and yet reject the system of truths they contain, and attempt to draw from them a scheme more consonant to their own wishes and feelings. They set up their own depraved feelings as a standard to which they bring the word of God, and reject every doctrine which does not abide this test. Thus they wrest the scriptures to their own destruction. They adopt a scheme essentially erroneous, full of darkness and inconsistency, and which, if persist-

ed in, will end in the final and total darkness of despair.

Many and various are the false schemes of religious sentiment, which mankind adopt, and endeavor to support by the scriptures, in order to give ease and quiet to their consciences. Some of these contain many important truths, and appear very plausible. The adversary is quite willing his emissaries should hold up much truth, provided they can thereby introduce and effectually inculcate some essential error. For whoever discards any one essential doctrine of the gospel, does, in effect, discard and deny the whole system; and is therefore full of darkness and thus to be considered—agreeably to the words of the apostle “Whoever abideth not in the doctrine of Christ,” i. e. in the system of doctrines which Christ taught “hath not God.” If there come any unto you, and bring not this doctrine, receive him not into your house. “To the law and to the testimony,” saith the Most High, “if they speak not according to *this word*, there is *no* light in them.”

Christ having asserted that men hate the light and love darkness, assigns as the reason or ground of it, that “their deeds are evil.” But as deeds can be denominated good or evil, only from the state of the heart—therefore depravity or wickedness of heart, is the cause or ground of men’s hating the light of divine truth, and loving darkness. When the light is bro’t before them—the light which arises from a just and connected view of the doctrines of the gospel, they shrink from it as being destructive to their present ease and quiet. As the light of the natural sun is painful and destructive to the diseased bodily eye, so the light of di-

vine truth is painful to the depraved hearts of sinners, and destructive of their carnal joys and vain peace. It condemns them, and arms conscience against them, and fills them with distress and anxiety in view of their guilt and danger. They therefore endeavor to close their eyes against the light.—They will not come to it; nor receive it. “They love darkness rather than light, because their deeds are evil”—and because the light reproves and condemns them, and uncovers to their view the destruction which is before them.

The following inferences and reflections suggested by this text and subject, may be of practical use.

1. If all natural men hate the light of divine truth, as is plainly testified by Christ in the words of the text—then we are furnished with the reason why essential errors, and false doctrines in religion, are so much more easily and extensively propagated than the truth. It is because they coincide with the wishes of men and the corrupt propensities of their hearts. Every false scheme of religious sentiments, is in some way calculated to dishonor God and his law, and exalt the sinner and thus gratify the pride of his heart. But when the light which Christ brought into the world is attended to by sinners—when the true character of God—the awful consequences of final impenitence and unbelief—with all the searching and humbling doctrines of the gospel, are set before them—it gives them pain and anxiety—it crosses every feeling of their proud hearts—and excites opposition. They choose darkness rather than *such* light—they wish some other scheme may be found—and when proposed, they can easily adopt it. Whatever we wish to believe, we can easily believe, how-

ever false and absurd in itself—and thus go on in the belief of a lie. In this view, considering the depravity of mankind, and the pain which the light of divine truth gives to a corrupt and wicked heart; it is not strange that error should be so easily propagated; and that mankind should be ready to embrace almost any thing, rather than the plain and fundamental truths of the gospel.

2. If natural men hate the light, and love darkness, then it is nothing in favor of any scheme of sentiments, that they are pleased with it, and find comfort and consolation from it, while they continue impenitent. On the contrary it affords the strongest evidence that it is false, and of a pernicious tendency. We are therefore furnished by our subject, with a criterion to assist us in judging and distinguishing false doctrines, and false schemes of religion, from the true. It is much needed at the present day—and has this excellency, that it is level to the weakest capacities. We have only to enquire with respect to any essential doctrine or scheme of sentiments, what the tendency and effect of it is upon the wicked and profligate? Whether they are pleased and consoled with it? Whether it has a tendency to render them easy and careless in sin, or to awaken them to concern and anxiety? We are authorized by the words of Christ which have been considered, to bring every scheme of sentiments to this test. We know that the light of divine truth is displeasing and painful to a corrupt and wicked heart; and that so far as it is seen and realized by natural men, it alarms them, and excites opposition. This was the effect of the light as exhibited by Christ and the apostles. It excited in some

the highest enmity and rage, and caused others under a sense of guilt and danger, to cry out with anxious concern, "what shall we do to be saved?" If therefore any doctrine be advanced, supported by ever so many labored arguments and learned criticisms, which has not this tendency—but on the contrary, is acceptable and pleasing to wicked men, it must be easy to every one to decide that it is not the light of truth—but darkness. Hence,

3. It clearly follows, that the character given of God, and the scheme of sentiment held up by those who say it will be "well with the wicked," are false and unscriptural. If the doctrine that God is determined to make all men finally happy, whatever may be their character and conduct in this life, be the light, or any essential part of the light which has come into the world—i. e. of the true gospel scheme, or truth of God as taught by Christ—Then certainly men do not hate the light, but rejoice in it. The conscience of every man therefore, who will attend one moment to the subject, will bear witness that if the declaration of the Saviour in the text be divine truth, then the doctrine of universal salvation is false. Because it is a doctrine perfectly calculated to please wicked men—encourage them in sin—render them careless, and will excite in them no opposition. Why should they be opposed, and alarmed at the doctrine, that God is determined to make them eternally happy, even though they indulge their lusts and wallow in sin, all their lives? Or, that he means, if they die in their sins, to give them immediately another state of probation, in which the kindest and most effectual means shall be used to bring them

to repentance, and which shall soon be effectual? To be consistent, therefore we must discard it as a false scheme, or reject the scriptures. There is no consistent medium. Surely that gospel which has so contrary an effect, and which from the carnal heart, meets with so different a reception from that pointed out in the text, and produced by the preaching of Christ and the apostles, must surely be another gospel, respecting which the apostle said, "Though I or an Angel from heaven preach it, let him be accursed."

4. We infer from this subject the necessity of a renovation of heart, in order to a reception and love of the truth, or light which has come into the world. Many have supposed that nothing is necessary to bring men to love the true character of God, but to give them a just doctrinal understanding of it—and that regeneration is effected by doctrinal light being let into the understanding. But Christ teaches us that men reject the light because they do not love it—i. e. because their hearts are evil or depraved. They hate the light, and consequently the more light they have, the higher will the opposition of their hearts arise. To suppose that the only reason why men do not love the light and follow it, is that they do not see, or *understand* it—is to suppose, contrary to the declaration of Christ, that men's hearts are not really opposed, but that they in reality love the truth, so far as it is discovered. And that were the light to be set clearly before them, they would cordially receive it, and rejoice in it—whereas Christ declares that light is come into the world, and shines clearly before men, but that they do not love it. It is painful and odious to them,

and they choose darkness. It is evident therefore, that the heart must be regenerated in order to men's receiving the love of the truth. When that is renewed by the supernatural influence of the spirit of God, the truth will be relished, and the light loved, and not before. "*For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.*"

PHILOS.

An Account of a work of Divine grace in a Revival of Religion, in a number of Congregations in New England, in the years 1798 and 1799, in a series of Letters to the Editors.

[Continued from page 431.]

LETTER XIX.

From the Rev. JOSHUA WILLIAMS of Harwinton.

GENTLEMEN,

I FEEL happy that the goodness of God has permitted me to see a remarkable season of his power and grace in this town. In it I think there is occasion for the exclamation of the apostle. Eph. i. 3—6. *Blessed be the God and Father of our Lord Jesus Christ—who hath blessed us with all spiritual blessings in heavenly places in Christ. According as he hath chosen us in him before the foundation of the world; that we should be holy and without blame before him in Love; having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the Glory of his Grace*

It appears to me that in this work there is abundant evidence

of the same hand, which wrought among the Ephesians. The apostle attributes the work among them to the exceeding greatness of the power which wrought in Christ when he was raised from the dead and adds. *You hath he quickened who were dead in trespasses and sins. For by grace are ye saved thro' faith and that not of yourselves it is the gift of God.*

I propose to give you a general account of this work in the first place and then a few particular cases.

In the summer of 1798—after a long and awful state of stupidity, the congregation, under my charge, began to exhibit symptoms of increasing attention to serious things. An unusual spirit of prayer, appeared among Christians, and some private concerts of prayer were begun. Two or three persons were under considerable distress for their souls. In November, information was given of the extraordinary work of God in neighboring towns which produced an uncommon effect upon several and the prospect became very agreeable. However some of them being engaged before this to attend a ball, knew not how to avoid it, without giving offence or appearing singular; they were warned of the danger of losing their impressions, but it was generally thought, that so "innocent an amusement" could have no ill effect. They went therefore, with a full resolution to retain their solemn impressions; and entered the ball room with uncommon seriousness. But in less than an hour, all their anxiety was gone, and levity took its place, nor could any representations that were made to them produce the same feelings again. In this situation they remained more than two months. In the mean

time, there was an increasing solemnity in the congregation at large.

In the latter part of January and beginning of February 1799, our meetings for public worship were very full and more solemn than I had ever seen upon any occasion before. Our lectures also were crowded. In the second week of February, I attended several meetings in neighbouring societies in company with a number of ministers. The Lord appeared to be present in a remarkable manner. On Friday I returned home, with two or three of my brethren. A lecture had been previously appointed; the congregation was very large, and the effects of the word were very visible. In the evening another sermon was preached and some exhortations given, the effects were still more visible. Tho' the exercises were of considerable length and it was very cold weather, yet the people in general seemed to be loth to depart. It is believed that on this and the two succeeding days, more than an hundred persons received deep impressions of their miserable state; and many of them were feelingly convicted of their total depravity of heart and absolute helplessness.

In the two following weeks, the solemnity, concern and conviction evidently increased. Many were brought to see that a selfish religion, such as theirs was, was unsafe; and that they must have a principle, higher than the fear of hell or desire of happiness to prompt them in the path of life. It was apparent that discourses on the absolute sovereignty of divine grace, had the greatest effects. They not only produced great anxiety in those who carefully attended to them but removed many of the errors

and prejudices of their minds and levelled a destructive blow at their pride. In a powerful manner they shewed the need of Jesus Christ and the operation of God's spirit on the heart, and took away many of their refuges of lies.

The subjects of this work were very solicitous to hear the truth; they felt as tho' they could not be too much engaged; they were fully convinced of the awful sanctions of the divine law; they knew that they had broken it and were fearfully exposed, and yet were unwilling to submit to God. It is not in my power to describe the anxiety which appeared in many; they found themselves transgressors in every thing; that their hearts were full of hatred against the true God; that the carnal mind was enmity to God, and was not subject to his law. The more they saw of themselves the more they were convinced of their desert of endless misery. This again increased their anxiety, so that in a general way, sleep almost fled from their eyes; and when they went about the necessary concerns of life their spirits were loaded with sorrow and distress.

This anxiety continued with some longer than with others, before they found relief. A conviction of their selfish regards in all their attempts to pray, led them to reflect that *their prayer was sin*. It added to their apprehensions, that God might refuse to hear. A holy sin-hating sovereign, might strike them dead in the attempt. And to refrain from prayer was still more dangerous. Danger appeared on all sides, and *what must I do?* was a constant and earnest enquiry. At this time, the importance of divine truth was so generally fixed upon the mind, that I could scarcely go into a house

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without discovering evidences of great attention to the Bible; it was read with earnestness and as the word of life. Several conference meetings were now established in various parts of the town and frequented by great numbers.

At the end of three weeks, this work appeared to be at a stand.—It was a moment of great apprehension. At the sacramental table, as well as elsewhere, God's people were earnestly exhorted to pray that the work might not cease. The exhortation was made successful. God shed abroad a most fervent spirit of prayer among Christians, and the answer was immediately returned. Surprising effects appeared; those who were ready to lose their impressions found them renewed and increased; new instances of impressions occurred almost every day, and many were brought to a hopeful resignation to God and enjoyed peace.

Many who were strong opposers at the beginning now fell under the power of the work themselves. Some of almost every age from twelve to sixty or seventy were impressed. Several who had indulged the hope of their interest in Christ for a long time, were now convinced of its falsehood and brought to new views and feelings. One of these had been a member of the church 25 years and another about 40.

Some were wrought upon very suddenly and in such circumstances as made it evident that it was not of themselves or of any man, but of God. From the 14th to the 20th of April there were eighteen instances of hopeful conversion. Several were brought under sorrowful and distressing conviction at midnight on their beds.—And many in such circumstances as that it could not be accounted for

on any principle but the sovereign power and mercy of God.

At this time the labor of preaching was easy indeed; but to detect the false hope, to which many were prone, like drowning men, who catch hold of any thing that comes in their way, was a difficult and critical business. Never did I feel the importance of the ministry or my own insufficiency equal to this period. On the one hand, not to wound the lambs of Christ's flock, and on the other not to encourage the unfounded hope of the self-deceiver, required the utmost caution and diligence. My usual practice was, if upon examination I discovered marks of a false hope to tell the matter plainly. But if there were symptoms of a well founded hope, and they applied to me, or indulged a hope, I told them, that they must prove their hope to be genuine by their future holy conduct, always remembering that the heart is deceitful above all things.

It is frequently found that those who become real converts do, in the time of their anxiety, rest for a short period in a false hope, to which there are many temptations, but they are mercifully brought off from it. This was the case with as many as 50 among us; and yet it is to be feared that many still rest there, and notwithstanding every effort to shake them from it, will cling to it, till they plunge into remediless ruin. The way in which the distressed found relief generally was, by submitting themselves into the hands of a powerful, sin-hating God and accepting the punishment of their iniquities.

The work among us is remarkable in this respect, that it is principally confined to heads of families. A few young men and women have been wrought upon, but

the greatest number are between 28 and 40 years of age : and about three females to two males.

About the first of May, the small-pox broke out in the house nearest to the meeting-house, and in such circumstances as rendered a removal impracticable: Hence the meeting-house was closed for three sabbaths. The patient who was visited with this terrible disease, was the first that obtained a hope of being interested in Christ after this work began. She was wonderfully supported under all her pains, giving an example of resignation and rejoicing in God, desiring nothing but that his will should take place—and in this frame of mind resigned her breath. Then the Lord shewed his power to favor in the most trying cases, and at the same time threatened the incorrigible with an exclusion from heaven.—

From this time there was no great increase of the work ; a few that were awakened before were hopefully brought into light in the course of the summer, and there were nine or ten new instances of awakening. The harvest appeared now to be almost over.

In the month of May, four were added to the church, in July, fifty-six were added in one day, the solemnities of which were blest to the awakening of some others. In September, twenty-four more were added, and several others at different times, so that the whole number added to the church, is one hundred, all of whom except two were hopefully wrought upon in this wonderful time. Several more, it is probable, will soon join with them. The whole number for whom I have entertained a hope of their real regeneration is more than 100. And tho' with grief I may add, that a few do not ap-

pear to hold out, yet the perseverance of the others, especially of those who have made a profession, bids me still hope that the greatest part will continue steadfast to the end. Many of them have obtained a precious degree of knowledge and love, and appear still to be growing in the graces of the Christian.

I may remark that a disposition to pray, has been one constant attendant on this work. The converts who had not attended family prayer before, immediately introduced it, and this has been the case in more than thirty instances. They now see that they had no excuse for their former neglect, and that if people only had a heart for this duty, they could readily find time.

In the month of October, there was a partial revival ; several were awakened and hopefully converted, but this shower was of no long continuance. However, the Lord has not yet wholly left us ; now and then we find a new instance of his power ; and several have remained in some measure anxious from the first part of the season to this time, supported by infinite goodness—yet fearfully halting between two opinions. To close this letter, I would remark that in all this and in the constant stupidity of many under all this light and the means that have been used, as well as in the prevalence of the world and vanity over others, God is exhibiting ample demonstration, that it was his power and grace which at first began and still carries on the work. It was not one particular class of people that was impressed : Some of the most unlikely, to human appearance, have been the subjects of this work. The high and the low, the weak and the strong, the rich and the poor,

the mere moralist and the scoffer, the professor and the profligate, the profane and the inconsiderate, people of almost all occupations and ranks among us, and of almost every age and station, have been wrought upon and called out from the midst of their acquaintance and neighbors. Surely it is all done by the blessing of the God and Father of our Lord Jesus Christ, according to the good pleasure of his will, to the praise of the glory of his grace.

JOSHUA WILLIAMS.

Harwinton, Nov. 1800.

LETTER XX.

Second letter from the Rev. JOSHUA WILLIAMS of Harwinton.

GENTLEMEN,

IN my first letter, I gave a general account of the work of God's spirit in this place, I now proceed to mention some particular cases. In the first place, some cases that were specimens of the work in general, and secondly a few that were attended with some uncommon circumstances.

Of the first kind I shall mention two, the reason of my selecting them, will readily appear.

One instance is that of the woman that died with the small-pox who was about 25 years of age. From her younger years she was a woman of uncommon candor, prudence and gentleness, nor was she entirely destitute of thoughts on serious subjects. By many of her acquaintance she was supposed to be prepared for heaven years ago. But she totally disclaimed such an idea, and dated the change of her mind, to the way of the upright, since the beginning of the wonderful work among us. She was a serious attendant on public worship in the

year 1798, but felt no peculiar impressions on her mind till the remarkable day in February 1799.

The first thing that struck her mind powerfully was a kind and serious message sent to her from her sister, who lived in a neighbouring society. The message was this, "*above all things get an interest in Christ.*" the effect was instant and surprising; she had heard the same thing before from her sister, nay she had been exhorted repeatedly to the same purport, but to no effect. But now an impression was made which nothing could erase (and there were many such instances on that day.) Neither the common concerns of a family, the ridicule to which she would probably expose herself, the intervening of company, the suggestions of her former regularity of life nor any considerations whatever, could withdraw her attention from the concerns of her soul and eternity. She found she had been alive without the law; but the commandment came, sin revived and she died. It appears from her own confession, made more than once, that tho' she frequently read the bible and would by no means, as she thought, omit any of the duties of religion, yet she never had any proper idea of the bible, and knew nothing of the nature of the Christian religion;—her understanding being so darkened as not to receive the things of the spirit of God. But being now awakened she continued in this state of anxious concern for 13 or 14 days, her distress increasing every day. Being a near neighbor, I had frequent opportunity of conversing with her and of observing the operations of her mind; which I will relate, as I related them to the congregation in a sermon preached on account of her death.

She was one of the first that in this wonderful season of God's grace was deeply impressed with the truth, respecting her depravity of heart, Christless state and need of regeneration; and the first that was hopefully brought out of darkness into God's marvellous light. A day or two before this, her anxiety for her soul had increased to such a degree, that she could scarcely sleep at all, and her whole attention was absorbed in the thought of her sinfulness and perishing condition; especially with the idea of the total opposition of her heart to God. She appeared to be fully convinced, that *the heart was deceitful above all things and desperately wicked, and that her carnal mind was enmity against God*; that all she then did or ever had done in religion, not only came short of what she ought to do, but that it was even of a wrong kind, not being done to the glory of God; but at the best only thro' selfish desires of avoiding misery and gaining heaven. She saw clearly that how much soever she attempted to pray or to search the scriptures, and whatever pains she took in the selfish way, she was guilty of breaking the first commandment; as she did not submit to the righteousness of God, and directly opposed the injunction of the apostle, *whether ye eat or drink or whatsoever you do, do all to the glory of God*. Hence she found that she was actually rising up against the will of Jehovah; and in no point conformed to the spirit of the law signified in these words *thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and thy neighbor as thyself*; and therefore that she was under the just curses of that law. Exercises and views of this kind from day to day filled

her with great distress and she began to despair of ever becoming religious according to the bible requirements, and to conclude there was no help in her case; at best that she never should of herself embrace the way of life;—that she must therefore, fearful as it was, fall into the hands of a sin-hating and sin-punishing God; that all her attempts were vain, all her endeavors fruitless, and that she was undone forever. At this time, it pleased the Lord to afford her a view of the propriety of his dominion and of the wisdom, rectitude and glory of his character and universal government. And the view was so clear that she was obliged to allow the sentence of condemnation against herself, accept the punishment of her sins, and say let this Lord be glorious; 'tis delightful that he is such a Being, and that he reigns over me and over all things. Oh how unjust and wicked have I been to oppose so glorious a God!—I abhor myself, and may I and all creatures be heartily disposed to praise him forever!

These exercises were attended with immediate relief from her anxiety, and issued in the possession of a calm and peaceful state of mind, rejoicing yet trembling in the thought that God could and would do his own pleasure; but would do nothing wrong or contrary to the general good: This was her support. This calmness in the same views lasted 3 or 4 days without much sensible joy, in the expectation of eternal blessedness. The God of hope had not yet made her to abound in hope thro' the power of the Holy Ghost, nay she seemed not to have the smallest idea that what she had experienced was conversion. But on the fourth day, as she was attending a sermon upon these words, *Go ye*

into Galilee there shall ye see him, in which the seeing of Jesus was described, the Lord was pleased to afford her such views and enjoyments as she said exceeded all the joys that ever she had before : And Jesus, as the glory of God and the Saviour of sinners, was the subject of her thoughts, her joys and her love from that time till her dying hour, with but very little interruption. Now she found one in whom she might fully confide to accomplish all things, not for her alone, but for the whole universe, in the best manner :—One that united, harmonized and illustrated all the perfections of the divine character in himself, while he was a suitable, a gracious, an all-sufficient Saviour, just such an one as she needed.

These views and feelings were attended with an ardent and most affectionate consecration of herself, time, talents and all things to the glory of the sacred trinity, choosing to be his at all times, in all circumstances and under every trial, and to be disposed of as he might think proper.

These views gave energy to her desires that the glorious work among us might be carried on and spread more and more ; 'twas her delight, to hear of one and another brought under powerful convictions and hopefully reconciled to God. Her views and feelings in respect of the world, of Christ, of sin, of time and all things, were vastly different from what they were before ; and these were her joyful views and exercises with but few and short interruptions to the time she was attacked by that fatal disease the small pox which terminated her life. These views led her to think earnestly of a public profession of religion, and attending upon the Lord's table, to

obey the dying command of her best friend : But the jealousy she had over her own heart, and the fear of dishonoring religion by falling from her professions, induced her to put it off a little while in order to be more established in the hope of the truth of a work of grace on her heart, it being now only eight weeks since she began to hope.

In her last sickness, the God of mercy supported her with the same grace, amidst the excruciating pains which she endured, without a murmur. I do not recollect that I ever saw greater resignation, calmness and rest in God, than appeared on her death-bed.

In one of my visits she told me of the views she had just then had of the sufferings of Christ, and of their effects upon her in producing calmness, self-loathing, cordial sorrow for sin and adoration of his infinite condescension, such as the children of God frequently have at his table. These exercises, mixed with great love to the divine character, attended her, in a peculiar manner, through almost all her sickness. Once she found that her beloved Jesus had forsaken her. When she was supposed to be dying, and under this idea enjoyed the calmness of hope, and seemed to sink away so as that her father and all the attendants supposed her dead, it pleased the Lord to revive her, so that she lived a week longer. Upon reviving she immediately thought that it was probable she was reserved for further agonies, and felt a degree of unsubmitiveness : And the Lord withheld his shining countenance. She remained in darkness an hour or two—and then the Lord blest his word for her relief, so that she exclaimed as well as her disorder would permit, "O, those precious words, I cannot re-

peat them, but they are delightful, I am relieved." And this was her apparent frame of mind to the last. Her whole soul saying, let God be glorious, I desire nothing but his own blessed will to take place. Let him be forever exalted.

Frequently, and indeed a few minutes, before she left the body, she uttered some of the most ardent petitions, that this peculiar work which she had felt might take hold of every heart in this place, spread more and more in neighboring towns, and through our land and through the world. This work was peculiarly precious to her. She was afraid that many poor souls might be deluded with a morality like her own, and think they had religion when they were in the gall of bitterness. On this account she could not praise the Lord enough for enlightening her eyes, nor could she cease to be jealous lest many like her, should be deceived with the form of religion without the power of it.

This, except what relates to her sickness and death, is the general complexion of the work among us; but few varying, except in degree, from the same impressions, humiliation, feelings and exercises. Three or four others were relieved the same week that she was, and although they had no opportunity of conversing together or with any one that could inform them, yet they gave proof of the same work in each, attended only with a shade of difference as to manner and degree.

But lest it should still be thought that, in this tender state of the mind, they would be ready to receive any thing as truth which was said to them, and take any impressions that were wished, I must ask liberty to mention another in-

stance. This is of a woman with whom I had no conversation from the time of her awakening till she had experienced these very things. She was an active woman of 33 years of age, always free to express her mind on religious topics, a resolute opposer of the doctrines of sovereign grace, and a person of good natural abilities. In her sentiments she was supported by her husband; who now has hopefully become a subject of this work, and feels as though the doctrines which he opposed are the only doctrines consistent with true peace of mind. I scarcely ever saw her but she would introduce something in opposition to the distinguishing doctrines of the gospel. Our disputes were friendly but I could never convince her of the truth.

She was something unwell at the commencement of the general attention to serious things, and as she lived about 4 miles from public worship she did not attend for several Sabbaths. One Sabbath in March, as she was riding to meeting, she recollected that she had heard there was a great *stir* among the people in other parts of the town, and she came to a resolution to watch if she could see any thing uncommon. During the exercises of the forenoon she discovered nothing new, except that the congregation was very still and solemn. There was no noise or confusion, which, according to her mistaken notions of an awakening, she expected to see. But at noon she saw a number of young people coming to my house. She thought now she could discover all that she wished. She therefore followed them. When she came in, I was discoursing with the young people and they gave manifest signs of their apprehensions concerning their Christless, sinful and

undone condition. At first she was struck with a sort of astonishment. But having reason to think that they really felt as they appeared to, she said to herself, "you 'poor sinner, see these young people, some of them not half so 'old as you? They have done 'nothing to what you have against 'God and his laws, and yet how 'distressed they are for their souls! 'And why am I not concerned? 'I have more reason than they, I 'know I am a sinner and must perish if I remain so, but I have no 'feeling about it. Am I not left? 'O these will go to heaven, and 'I shall go to hell. Lord have 'mercy on me what shall I do? I 'am undone forever!" By this time she had forgotten to attend to what she could see in others, her own concerns were enough: the great things of eternity engrossed her mind; the afternoon services were attended differently from any that she had ever attended before, and she was serious from this time till her dying hour, which was in October following. About three weeks after her first impressions, having heard of her distress, I visited the house. I found she had been relieved a day or two before. While she was talking and telling me how she was awakened, and what were her after feelings, I was almost amazed and transported. To hear her describe the whole from first to last, what were her first impressions—her subsequent convictions—her endeavors to help herself and patch up a righteousness of her own—how she was irresistibly convinced that she was perfectly helpless, sinful and wretched—and coming into almost every step with the other case mentioned; to hear her so heartily approve of those doctrines which she had before so strenuously

opposed, saying, "they must be true, she knew some of them by experience and others were absolutely necessary for the recovery of the soul," and at the same time knowing that she had no one particularly to instruct her on these points, were circumstances as wonderful as ever I had seen or heard. Such confirmation of what I believed to be the doctrines of the gospel, and poured into her mind with such marks of omnipotent mercy—made me rejoice and tremble too. Could I doubt of the work or who was the author? I should as soon doubt who made the sun and planets.

This and a number of similar cases, induced me to cry out to myself, *stand still and see the salvation of God.*

The cases which have now been mentioned are only specimens of the work in general, the greatest part being affected in the same way and with the same truths, attended with a difference only as to time, means and degree.

But there are some others which though they were grounded on the same truths, and issued in the same peace and joy, were nevertheless in some respects singular.

A man of upwards of thirty years of age, who had been very intent upon gaining this world, was rather displeased with what took place among us, and shewed himself an opposer; he thought there was no need of so much attention. One day as he was at work, it came distinctly into his mind, "You must pray," says he I can't pray, "But you must pray," I can't, says he, for the prayer of the wicked is sin, "But you must pray, and thus a sort of dialogue continued for a long time between his conscience and his wicked heart. It was renewed again the next day, and the day following and so

on for nearly a week, when the impressions came so close that he finally gave in that he must retire and make a business of prayer.—The next day or next but one after this point was established, he was attacked in the same manner by his conscience as distinctly as if some one spoke to him, "You must pray in your family; Oh no," says he, that I can't do, "But you must do it," no, it is not necessary, 'tis not commanded, "But 'tis your duty, &c." Thus the dialogue continued for almost another week, and finally he was obliged to yield to the impression. But not being in heart disposed to comply, and not being conversant in prayer he became very uneasy, and one kind of guilt and another from time to time starting up into his mind, he began to be greatly distressed; yet he determined no one should know it; he used all his art to suppress his feelings especially before people, but nothing would answer; he was finally obliged to own himself a hell-deserving creature, before the face of all, and after a season of powerful conviction and heavy distress he found comfort in submitting to God.

Another man of 35 years, respectable for his good sense and judgment, is also an instance which I would mention. He was at first disaffected to the work that was among us. He had opposed the distinguishing doctrines of the gospel, not because he did not see them in the bible, but through a disbelief of them. He contrived to think that possibly, there was some wrong translation, or that some words had been foisted in by designing men; and with this imposition on himself rested easy concerning them. Being about to preach at his house in the latter part of March, I asked him, if in

this serious time he felt any peculiar impressions on his own mind; he answered that he had not. I then asked him if he had not lately thought more on serious subjects. He said he had and believed that there was not one man in town but had; but he actually appeared no more concerned for his soul than the generality of people at other times.

In reading over my text, the latter part of which was, "*who hold the truth in unrighteousness*;" Almighty God deeply impressed him with a conviction that he was the very man; that he had held the truth in unrighteousness. In the course of the sermon he came to the most fixed resolutions to reform and lead a better life. He felt it important to delay no longer; and that the salvation of his soul was of immediate and infinite importance. He attended a meeting in the evening where his resolutions received greater confirmation. But as he was walking home alone, so earnestly engaged and resolute, the spirit of the Lord gave him an extraordinary sense of his perfect weakness and insufficiency, and indeed of the total moral depravity of his heart; and the conviction was so clear, that all his hopes were dashed to pieces, and he became fully sensible, that nothing but the grace of an Almighty sovereign could help him. But whether such a vile, ungodly, obstinate sinner as he was, could ever partake of that grace, was matter of great doubt and anxiety. He almost despaired of it, and spent the whole night in horror—without a moment's sleep. The next day he attempted to labor but his mind was too much absorbed in the view of his certain guilt and exposedness to everlasting ruin to allow it. He attended a lec-

ture, hoping to receive that help and those good affections which he knew he ought to have. But in this he was disappointed. Instead of having his heart melted and mended, he found it more unfeeling and inattentive, for he looked to the means and not to the God of salvation. This increased his apprehensions of his danger, he debated whether it would be best to attend the evening meeting, lest he should be made still more unfeeling, but finally concluded he would attend.—Here, also, he found himself more stupid than before, and began to conclude that nothing could affect him; that God would most certainly refuse his grace, and he thought he justly might. Then a sense of the all-powerful, and all-seeing God made him tremble in every part, he slept none this night. In the morning, after some ineffectual attempts to attend upon his secular concerns, he thought of visiting me. He came, but found no relief. In the afternoon, he attended a sermon at a funeral, but this seemed rather to harden him; a merciful God in all these attempts shewing him the desperate wickedness of his heart, the insufficiency of human aid, and cutting him off from every dependence but his own infinite grace. He became more and more sensible of his wretchedness, and the sources of that wretchedness; he found that his deceitful heart would look to any thing but to God through Christ for help; hence he concluded it was perfect enmity against God; and if God did not appear in a way of sovereign mercy, he must perish eternally.

This evening being exhausted, he had an hour or two of broken sleep, but awaked to keener feelings. He felt himself all night in a most forlorn and uncomfortable situa-

tion. About the dawn of day he had some new views of the propriety of submitting to God, unconditionally; and that it was a thing most suitable and excellent that Jehovah should do his pleasure concerning all things. His obstinacy now gave way; he thought he could acquiesce in the divine sovereignty, and immediately found relief. The thought that all God's administrations were perfectly holy, just and good; that he would do nothing but that which the best interests of the universe required, gave him a calmness of mind to which he had been a perfect stranger. But all this time it did not enter into his mind that he should be saved; on the contrary it was his prevailing opinion that he must be rejected, for the wrath of God was revealed from heaven against him. As soon as it was light enough to see, he read a few verses in the bible, and set out to walk a small distance; but the impressions were so powerful on his mind as induced him for a moment to stop. In this moment a number of texts of scripture came to him as distinctly as if they had been spoken by some other man, such as these, *Come unto me ye that labor and are heavy laden. Ho every one that thirsteth, &c.* and a number of others which he did not recollect to have heard or read for a long time. He now concluded it was the Lord of glory addressing his word to him. But the inference was not such as proud and self-conceited fanatics would draw—namely, that he should be saved, for God was now his friend, on the contrary he concluded that Jesus addressed him in this manner to shew him the aggravation of his condemnation. And his reflections were most pungent and bitter, "Oh, what a Saviour I have

‘rejected—how able and ready
 ‘has he been to help and save me
 ‘—but I have rejected him and
 ‘held all his truths in unrighteous-
 ‘ness—eternal death is my portion,
 ‘in spite of all the love and mer-
 ‘its of Jesus—he has in perfect
 ‘justice turned against me and I
 ‘cannot open my mouth to com-
 ‘plain.” With reflections like
 these he walked backwards and
 forwards a few minutes, wringing
 his hands in fearful agony, as be-
 ing now certain of his miserable
 doom for eternity. At this time
 these words came into his mind as
 distinctly as before, “Have I not
 done enough for you? Have you
 not stood out against me long
 enough?” An overcoming power
 attended these words so that he was
 constrained to cry, “yes, Oh yes
 Lord, I bow to thee, Oh make me
 what thou wilt.”

This was succeeded by a serenity
 and peace which he never felt be-
 fore and of which he had no idea.
 It was divine refreshment to a soul
 dissolved in penitence and love.

The day before this he told a
 friend that it seemed to him, if
 ever he should be so happy as to
 obtain an interest in Christ, he
 could never pray in his family, be-
 cause he was such an ignorant and
 helpless creature. But this morn-
 ing he soon returned into his house,
 called his family together and
 poured forth such strains of adora-
 tion and acknowledgement, and
 such fervent prayers as melted the
 family into tears. I will only add
 that his apparent perseverance gives
 reason to believe that this was not
 a mere delusion.

Another person, whose wife
 joined the church in the summer of
 1798, was deeply impressed at
 that circumstance, although noth-
 ing that was said to him could af-
 fect him before. Towards the

close of that year, he obtained a
 hope that he had passed from death
 unto life. But no representations
 could induce him to pray in his
 family. This man being the next
 spring convinced of the false grounds
 of his hope—gave it up, and after
 great distress, obtained comforta-
 ble acquaintance with the doctrines
 of the gospel and the way of life
 by Jesus Christ. After this he
 found that all the obstacles which
 hindered family worship were of
 no weight, that it was only the
 want of a religious heart that pre-
 vented him. And his views and
 feelings being now apparently chan-
 ged, he could introduce it with
 joy.

From this narrative you are not
 to conclude that a reformation has
 reached every person in the town
 or the society; on the contrary it
 is to be feared that great numbers
 remain destitute of saving grace.—
 Many have not been impressed at
 all, many have lost what they had
 —and some are more discontented
 with gospel truths than ever.

May God of his infinite mercy
 bring them to repentance! Amen.

Yours, &c.

JOSHUA WILLIAMS.

Harwinton, December 1800.

*Memoirs of Mrs H—, who
 closed a life of exemplary piety
 with Christian comfort and refig-
 nation.*

EARLY in life she was a sub-
 ject of serious impressions,
 obtained a hope in Christ, and
 made a profession of religion. She
 was far from being confident and
 assured when speaking of the ex-
 ercises of her mind; but gave good
 evidence to others that her hope
 was well founded. Her life ap-
 peared to be that of a pious, pray-
 erful, humble and exemplary
 Christian. In the management

of the concerns of her family she was discreet and prudent. The heart of her husband safely trusted in her. To her children she was a tender and affectionate parent, a pious and able counsellor.

Such was the general character she exhibited in life ; but the principal design of this sketch is to describe some of the leading exercises of her mind during her last sickness. In the first stage of her illness, having little hope of recovery, she was greatly tried with the thought of leaving her children, who were most of them in that period of life when most exposed to be deceived and led astray by the allurements, amusements and vanities of the world. She found it difficult to bring her mind to a willingness to part with them, and to commit them wholly to God. This inordinate anxiety, and want of confidence in the great disposer of all things she greatly lamented. It seemed to be the chief source of her trouble. She did not with the clergyman of the society, when he called to visit her, to pray for her life. but that she might be entirely resigned to the divine will. This resignation she soon obtained in a very considerable degree ; and said that she was willing to give all up, to commit herself, her children, and all her concerns into the hands of God. To preserve and establish her mind in this patient, resigned and submissive frame, she would frequently reflect upon the sufferings of Christ, to which he cheerfully submitted in our stead, and mention the impropriety and inexcusableness of our complaints under trials and sufferings comparatively small, and which fall so far below our desert.

At times the love of God seemed to be remarkably shed

abroad in her soul. Her heart was filled with such raptures of joy as overcame the fears of death, disarmed the king of terrors, and rendered him lovely in her sight, as a messenger of peace. With such views she several times expressed herself to the minister, as he called to visit her, in nearly the following words. As he came to the side of the bed, on which she lay, expecting hourly to depart, she took him by the hand, and in a cheerful voice, and with joy impressed on her countenance, said "How sweet death is. It is pleasant as the morning, sweet as the honey and honey-comb, to go to my dear Redeemer." Seasons of social prayer were exceedingly precious in her sight ; and on such occasions she appeared remarkably fervent and devout. Her joy was at times like that described by the Apostle, "Whom having not seen ye love. In whom, tho' now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

She uniformly manifested a thorough conviction and feeling sense of her entire unworthiness, and ascribed all the good, which she experienced, or hoped for, to the free grace of God, through the merits of the Redeemer. To her husband and friends bewailing her expected death, she addressed the words of Christ, "Weep not for me, but weep for yourselves and for your children. The salvation of souls and the prosperity of religion lay near her heart. She urged it upon her family and others to make religion their chief pursuit. This she enforced by her words but more powerfully by her example. Her peace and comfort of mind continued to the last. Having finished her course she fell asleep in Jesus, and as we trust is

gone to her Saviour, in whom she so much delighted.

In scripture much is said respecting the pleasures of religion, and its consolations in times of trial. When we see such declarations exemplified, the power, the joys and the supports of religion felt and evidenced, we are led more fully to believe in the divine promises, and more feelingly to realize the excellency of religion. When we see persons, languishing on a bed of sickness, under a lively sense of the near approach of death, of their own characters as guilty and ill-deserving, and of the perfect holiness and justice of God, experience inexpressible joy in contemplating the divine character, and through faith in Christ triumph over death and the grave; the righteous must feel their faith strengthened, and be enabled more fervently to praise and adore their glorious Redeemer who is thus mighty to save. Sinners also at such times are constrained to pay an involuntary tribute to religion, and to join with Balaam in saying, "Let me die the death of the righteous, and let my last end be like his."

PHILO.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

THE following thoughts are offered for your inspection.

Romans ix. 13. Jacob have I loved, but Esau have I hated.

IT is conceived that the connexion of these words with the context leads us to consider God's eternal purpose of forming some of mankind to be vessels of

mercy, and of having others become vessels of wrath, fitted for destruction.

By God's hating Esau is not meant that God exercised any malice or malevolence towards him. God is not a malicious being. But he exercises a benevolent good will towards all his rational creatures. He had a benevolent regard to Esau's happiness. But his benevolence seeks the highest happiness of his holy kingdom, and not the greatest individual happiness of all and each of his creatures. And God's ultimate end in forming a rational creature is not the individual happiness or misery of that creature; but his ultimate end is his own glory, or, what amounts to the same, the glory and blessedness of his holy kingdom. And God, in determining to give existence to such a person as Esau, saw it would be most for the glory and blessedness of his kingdom, to give up the holiness and happiness of Esau, and let him become a vessel of wrath, fitted for destruction. And therefore God comparatively hated him; that is, God had infinitely greater love to himself and to his holy kingdom, than to Esau, as an individual. God was not destitute of benevolence towards Esau. Esau's individual happiness was as dear to God, as the individual happiness of Jacob, supposing them to have equal capacity to enjoy happiness. But the individual good or happiness of Esau must be given up for the sake of a greater good. God in the exercise of his benevolence must regard objects according to their worth. As God's holy kingdom, with himself at the head, is of infinitely more worth than such an individual as Esau, God can, in perfect wisdom and love, dispense with Esau's good or happiness,

that he may thereby promote a good infinitely greater.

The words of Christ in Luke xiv. 26. may assist in understanding these words of the Apostle. There Christ declares that if a man hate not his father and mother, &c. he cannot be his disciple. It is an express, divine command that every one should become the disciple of Christ, and, consequently hate in a certain sense his father and others. But yet no one is required to exercise ill will or malice towards his parents and connections. He is still to exercise benevolence towards them; but he is to exercise vastly more love to Christ. He is, comparatively, to hate them, because God is infinitely more worthy of his love.

The moral law is the only standard of holy love, both to God and creatures. This law requires us to relinquish a less good for the sake of a greater: And God regards his own holy law, by doing the same. The law clearly shews what is the temper or disposition of God's heart; and it plainly teaches what we ought to be in the temper of our hearts.

God loved Jacob, in distinction from Esau, by designing him as a vessel of mercy. In his great love and grace, he purposed to renew and sanctify Jacob, and bring him to heaven, that he might be to the praise of the glory of his grace.

There was no criminal partiality in the divine conduct in this instance; for God in the whole had a sincere and supreme regard to his own glory and the highest blessedness of his kingdom.

Religious Intelligence.

Extract of a letter from one of the Connecticut Missionaries, dated

Coitsville, New Connecticut, March 28, 1801.

"I find people in general disposed to hear preaching, and in some instances there are hopeful appearances. The last week and Sabbath afforded, under divine influences, the most pleasing prospects of a revival among the young people in this town. A revival is greatly longed for by the pious people, and in some instances it appears as tho' God had begun to work. In a society called Little Beaver, about 20 miles from Young's town, there is much attention to religion, under the ministry of Mr. Thomas Hughes. He has with him a young man of the Shawanese tribe of Indians, a very sensible man, who is attending to the languages and is now a subject of serious concern. If God should give him a pious heart, he would be of great service as a missionary among the Indians of several tribes. We have heard lately from the country below Kentucky, that there is a remarkable revival there.

Extract of a letter from the Rev. JOHN EATWELL, Bishop of the Moravian Church at Bethlehem, to one of the Editors, dated May 16th, 1801.

"I have particularly to thank the Editors of the Connecticut Evangelical Magazine for inserting a short and true history of the Brethren's church and her Missions among the Heathen. At the end of last year 61 persons were employed in the blessed missionary work in different parts. Since that time 5 men and 3 women were added to that number from the brethren in North Carolina and Pennsylvania. A new mission was begun among the Cherokee nation, and one on Wabash river,

near White creek, the chief settlement of the Delaware nation. Upon an invitation from them to the Christian Indians on Muskingum, a brother with his wife and a single man from here, are gone with 3 or 4 families from Goshen on Muskingum to begin a mission settlement in that western country.

"An account received lately of the Mission among the Hottentots, from July 15th, 1799, to January 8th, 1800, is very pleasing. In that time 57 adults and 27 children were baptized into the death of Jesus; 25 admitted to the holy communion; 68 persons were added to the candidates for baptism; 6 pair of the converts were married, and 7 souls departed this life. The congregation (baptized) was 301 souls: 1234 souls lived about them to hear the word of God daily. On the 8th of January 1800, a new church was dedicated, in which about 1500 Hottentots can meet under cover. Many of the Low Dutch settlers are become the Brethren's friends, and frequent their public meetings, with a seeming concern for their soul's salvation.

"The mission in the island of Tobago was also blessed. The Missionary was encouraged by government, and many proprietors of estates have invited him to preach in their houses. 9 men and 11 women were baptized in the year 1799.

"We take great part and rejoice in the endeavors of the different Christian denominations to propagate the gospel and the kingdom of Christ. If the fruit be but brought to him, to whom it belongs, no matter of what denomination the reapers are.

"My brethren who have read your magazine, were pleased with your important undertaking, praying with me, that you may receive

God's blessing and gracious assistance in it."

Extract of a letter from the Rev. JESSE TOWNSEND of New Durham, dated May 9th, 1801.

"God is displaying the sovereignty of his grace among my people. About 20 have lately been hopefully made the subjects of renewing grace; and about 30 more appear under concern. The work progresses with great calmness, without the least appearance of enthusiasm. The hand of God is most evidently displayed in it. God is found of those who sought not after him."

MISSIONARIES.

ABOUT the first of May last, Mr. Amasa Jerome returned from a mission of eleven months to the western counties of New-York.

The Rev. Seth Williston returned from New-York State the beginning of May, having been on his mission nearly 18 months.

About the same time Mr. Robert Porter returned from a mission of 10 weeks to the settlements on Black River.

ORDINATION.

On Wednesday May 20th, the Rev. *Archibald Bassett*, was ordained to the work of the gospel ministry in the society in Winchester. The Rev. *Samuel F. Mills*, of Torrington, made the introductory prayer: the Rev. *Amos Bassett*, of Hebron, a near relative of the pastor elect, preached from Mat. vi. 22, 23; the Rev. *Joel Boardwell*, of Kent, made the consecrating prayer; the Rev. *Ammi R. Robbins*, of Norfolk, gave the charge; the Rev. *Ghauncey Lee*, of Colebrook, gave the right hand of fellowship; and the Rev. *Peter Starr*, of Warren, made the concluding prayer.

A Statement of the Funds of the Missionary Society of Connecticut, from the institution of the Society to the close of the year 1800, published by request of the Trustees of the Society.

No. 1.

Account of Monies received by the Treasurer of the Society.

1798			
Sept. 7.	From the Committee of Missions, under former regulations,	- - - -	638 82
October.	From sundry persons, subscribed to promote the object of a Missionary Society established by Hartford North Association, and by direction of said Association paid to the Treasurer of the Missionary Society of Connecticut,	-	96 61
1799	From sundry subscriptions and donations, (viz.)		
April.	Subscribed in Woodbury,	27 88	
	From a Stranger,	5	
1800 May.	do. a friend, money found,	1	
May.	do. Ladies' Society in Norwich,	13 34	
	do. a Stranger,	12	
Sept. Oct.	do. 2 do. 1 dollar each,	2	
			61 22
1799	Contributed in New-Settlements, (viz.)		
May.	From Rev. Amos Bassett, paid to him,	1 17	
Sept.	do. Rev. Seth Williston, do.	53 41	
1800 Jan.	do. Rev. Jedidiah Bushnell, do.	5	
	do. Salmon King, do.	12 3	
February.	do. Rev. Seth Williston, do.	21 78	
March.	do. Sylvester Dana, do.	1 10	
September.	do. Rev. William Storrs, do.	1	
	Sent from Canandarqua,	1	
			96 49
Contributions in the several Societies in the State, on the first Sabbath of May 1799,		- - - -	2033 63
	do. do. May 1800,	- - - -	2224 22
Dec. 29.	Interest on money loaned to the present time,		218 8
	From Norwalk, Canaan Society, for Indian Mission,	- - - -	50
Subscriptions for establishing a permanent Fund, viz.			
1799 May.	From Rev. George Colton,	50	
	do. Rev. Noah Benedict,	5	
	do. Rev. James Noyes,	7	
	do. Rev. Isaac Lewis, D. D.	3 25	
	do. Rev. John Willard, Stafford,	1	
1800	do. Rev. Nathan Williams, D. D.	20	
January.	do. Rev. Nicholas Street,	1	
	do. Editors of Hartford Hymns,	80	
	do. Rev. Benjamin Trumbull, profits of his sermons on divine revelation,	90	
May.	do. do.	143	
	do. a Stranger,	200	

1801.]

Missionary Society Funds.

479

Sept.	do. Rev. Benjamin Trumbull,	80 50	
	do. Rev. Charles Backus,	10	
		<hr/>	690 75
			<hr/>
			6060 33

No. 2.

Disbursements by order of the Trustees of the Society.

1799

May 7.	To Messrs Hudson and Goodwin for Printing and Stationary,	8 46
	To Rev. Amos Bassett, for a Mission to Vermont,	120
	To Rev. Walter King, do. New York State,	45
	To Rev. P. V. Booge, do. Vermont,	15
	To Rev. Alexander Gillet, do. do.	15
	To paid for a map of Vermont,	2
June.	To Rev. Andrew Judson, for a Mission to New-York State,	88
August.	To Rev. A. Flint, for stationary and postage,	3 89
Sept.	To Rev. Seth Williston, for a Mission to New-York State,	230
1800	To Messrs Hudson and Goodwin, for Printing and Stationary,	9 71
Jan.	For Books sent to the new settlements,	115
	To Mr. Jedediah Bushnell, for a Mission to New-York State,	156
	To Mr. Salmon King, do. do.	163 97
Feb.	To Rev. Aaron Kinne, do. do.	107 90
March.	To Mr. Sylvester Dana, do. do.	101
	and Vermont,	
	To Messrs Hudson & Goodwin, for printing narratives, &c.	54 54
April.	To Rev. Seth Williston, for a Mission to New-York State,	114 83
	To Mr. Marshfield Steele, do. Vermont,	78
May.	To Rev. J. Bushnell, do. New-York State,	65
	To Rev. A. Flint, for stationary and postage,	5 3
June.	To John I. Wells for a chest to contain Missionary books and papers,	3 50
August.	To Mr. David Bacon, Missionary to the Indians,	100
	To Mr. J. B. Andrews, in advance to him as a Missionary,	25
Sept.	To Messrs Hudson and Goodwin for Stationary,	2 33
	To Rev. A. Flint, for postage,	5 55
Oct.	To Rev. Wm. Storrs, for a Mission to Vermont,	77
	To Rev. David Huntington, do. do.	50
Nov.	To Mr. Amasa Jerome, do. to New-York State,	87 36
	To Rev. Joseph Badger, do. to New-Connecticut,	70
	To Mr. Robert Porter, do. to Vermont,	71

1990 7

Missionary Society Funds.

JUNE,

Amount of Receipts,	- - - -	6060 33
Amount of Disbursements	- - 1990 7	
Stolen from the Treasury, May		
25th 1800,	- - - - 239 88	
		<u>2229 95</u>
Balance in the Treasury, Dec. 30th 1800,		3830 38
Permanent Fund,	- - - - 690 75	
For support of Missionaries,	- - 3139 63	
		<u>3830 38</u>

A. KINGSBURY, *Treasurer,*
to the *Missionary Society.*

Hartford, May 28th, 1801.

NOTE. *Of the above balance nearly 1400 Dollars, have been paid out since the first of January last; a particular account of which will be given in the next number of the Magazine.*

CONCLUSION.

THE Editors take this opportunity, at the close of the first volume of the Magazine, to return their thanks to the public, for the very liberal encouragement given to the work. They also return thanks to their correspondents for their generous assistance in communicating pieces for publication. In compiling the Magazine, the Editors have aimed at variety as well as utility. They have endeavored to adhere to their original plan, and have therefore been obliged to exclude some pieces, which were meritorious, because not coming within that plan. If they have succeeded, in any degree, in promoting the objects originally contemplated, this will compensate them for their expense of time and labor. This success however is not to be attributed to their efforts, but to the intrinsic merit of the pieces communicated to them. That some things should have been admitted not agreeable to the taste of every reader, is no more than was to be expected. The wisest and best men differ in their opinions on many subjects not essential to salvation. Their tastes and modes of thinking are different. Hence, the same sentiments, and the same modes of expressing them will not please every one. The Editors however flatter themselves that they have admitted nothing into the Magazine hostile to those fundamental doctrines which are generally taught in this country. They solicit their correspondents to continue their favors, and to furnish them with matter for another volume on the various subjects mentioned in the plan of the work.

It is impossible for the Publishers to bring their accounts into such a situation at present, as to ascertain with precision the number of Magazines sold, and the expenses attending the publication and sale. From the best estimate which can now be made, it appears that upwards of 3000 sets of the work have been disposed of, the net profits of which, provided punctual payment is made, will be nearly or quite 1500 dollars. When the present number shall be delivered out to subscribers,

the accounts will be audited by the Honorable JONATHAN BRACE and JOHN PORTER, Esquires, appointed by the Trustees of the Missionary Society, to assist the Editors in settling accounts with the Publishers. A particular statement will then be published of the expenses and profits of the work. As the present number finishes the first volume, it is particularly requested that the Subscribers will remit the pay to the publishers, as soon as possible; that the Missionary Society may be receiving the interest of the profits. The Trustees of the Society have appointed his Honor JOHN TREADWELL and the Rev. Messrs *Nathan Strong* and *Abel Flint*, to receive the money from the Publishers and pay it over to the Treasurer of the Society.

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